This is the translation of Shaykh Nadvi's urdu book
(Musalamanon ki Umoomi Taleem o Tarbi'at)

# Education & Nurturing of Muslim Mass

*(A deep insight into Methodology of Prophet صلى الله عليه وسلم era for education and Nurturing of ignorant Arabs was, unique, distinctive and awe-inspiring at the same time very easy to implement. Also presents a blueprint for the muslim Ummah to follow and practically implement it as the way Ahead for Islamic awakening)*

By

**Shaykh Abul Hasan Ali Nadvi**
**(Rahmatullah Alaihi)**

**This book is the translation of a urdu book of Shaykh Nadvi Rahmatullah Alaihi Titled as**

*Musalamanon ki Umoomi Taleem o Tarbeeat*

This has been translated and titled as

**(The Education and Nurturing of Muslim Masses )**

In Urdu Some Publishers has published it with Title of

*EK AHAM DEENI DAWAT*

URDU BOOK IS VAILABLE ON BELOW LINK

http://abulhasanalinadwi.org/urdu06.html

# Few Words About the book

**(By Translators)**

In this book world renowned Scholar Fazilatus Shaykh **Abul Hasan Ali Nadvi Rahmatullah Alaihi** who was also Faisal Award winner has sketched the

1. Model of the teaching and learning method adopted by Prophet (S.A.W.) for his companion (Sahaba).
2. That Model is very practical, effective and superb in result at the same time very easy to follow without much Resources and Infrastructure.
3. Prophet system has in built mechanism for its execution and continuity without much help from outside.
4. It explains the principles Priorities and methodology that made it possible to educate all section of Muslim Society at a very resource limited time when even printed books and formal educational institution were not present.
5. It also present a blueprint to follow this methodology practically with the effective utilization of formal education system for education of 100% of Population in a three way chain process as a way ahead for Muslim Ummah.

To the best of our knowledge English translation of this book is not available so far. Most probably it is its first translation that still requires further refinement.

As for translation we fully accept my shortcoming and limitations in Translation of the Article. Urdu is a very rich language with words of Arabic and Persian. And many a times finding exact word in English becomes difficult. And Maulana Nadvi writing is of highest level of literary writing in urdu literature. **Although words have been translated there can be no translation of effect and sentiments of the sheikh which is reflected in his urdu writing.** For the sake of keeping language simple and easily understandable some additional words and Subheadings has been made for.

This Translation is a team work done by group of slaves of Allah. Requesting for dua for all those who have contributed in this Endeavour. There are chances of mistakes in translation. Please Point out our mistakes for correction in next edition on ittehadummat@gmail.com.

JAZAKALLAH O KHAIR

Few Slaves of Allah & Ummati of Prophet

*(Allah ke kuch Zaeef Bande Nabi ke Ummati)*

بسم اللہ الرحمٰن الرحیم

# مسلمانوں کی عمومی تعلیم و تربیت

## اُمیّوں کی تعلیم و تربیت

سب جانتے ہیں کہ رسول اللہ صلی اللہ علیہ وسلم کی بعثت ایک ایسی قوم میں ہوئی جو تقریباً سب کی سب ناخواندہ تھی، یہاں تک کہ قرآن مجید میں نبی صلی اللہ علیہ وسلم کی بعثت و تعلیم کے تذکرہ میں اس قوم کو اُمیّین کے لقب سے یاد کیا گیا ہے۔

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ — وہی ہے جس نے اَن پڑھوں میں
رَسُولًا مِّنْهُمْ (الجمعہ ع ۱) — ایک رسول انھیں میں کا بھیجا۔

اس جہالت کے ساتھ ضلالت کے ایسے درجے میں تھی جس کے لئے قرآن مجید کے ان الفاظ سے زیادہ واضح اور کیا ہو سکتے ہیں۔

وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي — اور اس سے پہلے وہ صریح گمراہی
ضَلَالٍ مُّبِينٍ (الجمعہ ع ۱) — اور بھلاوے میں پڑے ہوئے تھے
وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ — تم آگ کے ایک گڑھے کے کنارے پر
النَّارِ۔ (آل عمران ع ۱۱) — تھے۔

اس خدا ناآشنا اور حرف ناشناس قوم کو صرف کتابی تعلیم دینی نہ تھی، بلکہ کتاب و



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# Subheadings of the Book

**The education and *Tarbi'at* of Ignorants.**

- **The target of Prophet for these ignorant people.**
- **What one can think for Possible solutions to educate and bring Revolution at mass scale among them?**
- **Prophet Approach for education and Nurturing of Arabs was unique, distinctive and awe-inspiring**

**The speciality of Prophet system**

- **Faith before the Knowledge. (*Emaan* before *Ilm*) *Ilm se pahle Emaan***
- ***Mutaharrak and Amli Darsgah* (Practical and Kinetic (Mobile) seats of learnings.**
- **LIVE PRACTICING MODELS COMPARED TO DRY KNOWLEDGE** (Nafoos instead of Naqoosh)
- **This was the model of propagating Ilm of Prophets**

**Books and Madarsa (Islamic Institutes) are very important and critical as a Reference**

- **Sahaba learned deen through companionship and Service (Suhabat o Khidmat)**
- **Temporary Migration and Travel for seeking Knowledge of deen (Ilm and deen ke liye Safar o Hijrat)**
- **Teaching and Learning of deen and its effort is integral part of muslim life.**

**A Down Revolution was to consider service of deen as Public work than Personal work.**

- **This change was a practical turning point**

**The Solution is**

- **Service of deen and learning of basic knowledge of deen along with our daily Engagements.**

- **The Approach to Implement the Model of Teaching and Learning**
- **Migration and Motivation will be three way Chain Process**

**What should be the objective and task during this migration and Motivation.**

- **The Priority themes to be undertaken in the whole programme**

- **This is very small sacrifice compared to the great cause of *Juhad fiddeen*. This is also very effective way to pay gratitude *(Shukr)* over the precious assets of Islam**
- **Reliance only on seeker of knowledge *(Taleebeen par inhesar)***
- **Imam Gazali has explained it at lenth in his Ahyaul Uloom.**
- **The Preaching of Desire and Needfulness *(Talab o Ihsas ki Tabligh)***
- **Need of increasing this capital of Islamic Sentiments. To wake Non Desirous in Crores at least lakhs are required.**
- **Attention towards weaker section of Society**
- **In Sahih Bukhari Hazrat Umar testament/will to his successor has following sentence.**

***Eeman and Ehtasab* (Faith and Perception Accountability)**

- **Invitor should realise for himself (His Nafs) that**
- **Enthusiasm and Passion**
- ***Islah and Tarbiat e Nafs* (Reformation and Self correction)**

- **Mere Criticism without intent to crrect of others and Conflict on superficial issues be avoided**
- **To be closure of Allah by fulfilling the Faraiz (Obligatory commands of Allah)**
- **A blind is about to fall in the well What is your duty?**
- **Teaching and Learning of deen for masses.**

**One live and Practical example**

- **What was the means for Reformation and revolution at large scale?**
- **What was the next Step?**

- **EYE WITNESS ACCOUNT AND IMPRESSIONS**
- ***First Account***
- ***Second Account***
- **It was an effective demonstration of Islamic way of Life.**
- **A sincere request to all well wisher of Ummah**

# THE EDUCATION AND NURTURING OF MUSLIM MASSES

## The education and *Tarbi'at* of Ignorants.

**"Condition of Arab Nation in terms of literacy, knowledge and Ignorance"**

Everyone knows that Prophet was descended in Arab nation who was ignorant and unmannered to the deepest level. Almost all were illiterate. The Holy Quran has mentioned the arab nation as Ummieen. (The illiterate)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولاً مِنْهُم يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ( الجمعة: 2

*He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom,*

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Not only they were illiterate but were deep filled in the worst kind of socioeconomic disarray. Having no etiquettes and protocol of a civilised Society. No other words can describe it better than the Holy Quran

*وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ( الجمعة: 2*

*وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ ( آل عمران103:*

*While they were earlier in open error.*

*You were at the brink of a pit of Fire*

## The target of Prophet for these ignorant people.

For these people Prophet was not having only duty to educate them. His duty was much larger and broader. He had to make companion live Example of the teaching of Quran and Hadith to guide the whole world. To make them people of pious character. To make them the caller for the

mankind towards the divine message of Allah to the last messanger. (As they were the carrier of prophet message.)

As quran has said

يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ( الجمعة: 2

*Who recites to them His verses, and purifies them, and teaches them the Book and the wisdom,*

In this state of affairs when the Arab nation was not at all willing or desirous to learn anything, Rather largely they were not ready even to listen.

**What one can think for Possible solutions to educate and bring Revolution at mass scale among them?**

1. Establishment of Big Educational institution: Suppose Prophet would have established many big educational institutions to impart them Knowledge. Although it was an imaginary situation as the materialistic resources to open even one institution was difficult as there was only one teacher (Only Prophet) and very few willing students to cater it.
2. Suppose Even if some educational institution would have established and sustained What would have been the Final result and possible impact on society and nation as a whole
   A.) As some of them who were desirous for knowledge may get educated and would have become the elite of society. And the knowledge and character building would have restricted to a section of society.

B.) It would have bring a very limited change on Society and Arab Nation at mass scale and talk about impact on whole world was an unimaginable thought.

C.) This Result would not have been compatible of prophetic mission of making

-people with live and practicing Example of the noble teaching of Quran and Hadith

-to make them people of pious qualities and

- Infusing them the required zeal passion and mercy on mankind

-to act as the inviter for the whole world towards the divine message of Allah by reaching nock and corner of the world.(As Sahaba did finally)

- To keep his mission continuous even after his departure .

## Prophet Approach for education and Nurturing of Arabs was unique, distinctive and awe-inspiring

With the Guidance of Almighty Allah the Prophet adopted an marvelous and amazing approach. The approach adopted by The beloved prophet for nurturing the Arabs on the scale of quantitative and Qualitative Result and long term impact is itself like a *maujaza* (Miracle).

## Faith before the Knowledge. (*Emaan* before *Ilm*) *Ilm se pahle Emaan*

Based on firm faith (Emaan) and Promises of Allah the first thing infused by prophet was to make them eager, keen and passionate for Deen and the knowledge of deen. The prophet taught them to believe on the Promises of Allah.

One Sahabi states

*TAALLAMANAL EMAAN SUMMA TAALLAMANAL QURAN*

We learned first Emaan (Firm believe the words and commands of Allah) and then learned The Holy Quran. With this Emaan and passion they bore all the sacrifices to the extant of even of leaving home. Everyone was keen to learn the required Ilm and the ultimate guidance. The travel for seeking guidance was considered Ibadat, the sacrifices were Jihad and death was Shahadat. And those who has learned something considered it obligatory to teach others the same.

And those who has learned something considered it obligatory to teach others the same.

## ***Mutaharrak and Amli Darsgah*** **(Practical and Kinetic (Mobile) seats of learnings.**

Right from Beginning Prophet made a system inculcating the foundation principle as

- Practice with Knowledge *(Ilm ke saath Amal)*
- Knowledge based on Practice *(Amaal ke saath Ilm)*
- Learning with teaching *(Taleem with TAALLUM)*

**The speciality of this system**

1. The whole Islamic society was a practical and kinetic (Mobile) seat of learning (Madarsa).
2. In it everyone was seeker for himself (Taalib) and teacher for other. As he will learn new lessons continuously He will teach the old lesson to fellows. This was a continuous chain.

The lessons of this School were not used to be reinforced alone rather by interdependence making lessons firm i.e.

- By Trying to memorize others
- In Process of conveying deen to others
- To bear the difficulties in this process with enjoyment.
- This teaching used to get imprinted on heart rather than only tongue.

3. This teaching used to get imprinted on heart and brain rather than only tongue.
4. Knowledge ,rectification and Tazkiya of Nafs *(Taleem Islah and Tazkiya e Nafs)* was best refined and cemented in meeting different type of people dealing with them in practical life.

To be precise lets understand that the lessons of swimming not to taken on dry classes rather in the river of life.

As soon as someone accepted Kalima and Islam and believed on the rightness of Allah and rasool he used to be involved in the path of Allah. He used to make himself worthless for the sake of deen and Allah. He used to be in the furnace of sacrifice and a short period of time he will become gold.

## <u>LIVE PRACTICING MODELS COMPARED TO DRY KNOWLEDGE</u>

(Nafoos instead of Naqoosh)

This system was live and Practical and lessons were learnt during daily household activities, social and business dealings, during Travelling, and in the field of Jihad. The resource material of instruction were not books rather the live and kinetic models. (The printed copy of Quran and Hadith collections

were not available). The interdependent contact and touch (Suhbat) of these people gave the knowledge and practical manners and etiquettes of each occasion. They were not learning only bookish or philosophical knowledge but practical lesson to demonstrate the knowledge and exemplify islam in each walk of life.

This system of learning was the same way as a child learn his mother language with company of their parents and society.

## [Model of Prophets for Propagating Deeni Ilm (Knowledge) ]

Teaching deen and knowledge of deen through company and associate *(Suhbat o Ikhtalat)* was the hallmark of all prophet and was special of prophet Muhammad Sallallahu Alaihi wasallam as his working population was whole world and for all times to come till Qiyamat.

Prophet was not writing copying from one book to other not from page to page Rather he was taking from Almighty and was writing on the heart of people.

By this method lakhs of people can learn basic knowledge of deen in a short period without much help of monetary or materialistic means and costly infrastructure.

This system also has lesser degree of impairment of becoming nonpracticing on Knowledge (*Be Amli Be asri*) compared to the system of dry bookish knowledge.

## Books and Madarsa (Islamic Institutes) are very important and critical as a Reference

Books have a important status of Meezan (References) and that declares and demark the line between wrong and right of content.

Abdullah ibne Masood Raziallahu anhu said

> ***"Those who are in search of any role model they should make the salaf (Sahaba and first three generation) as Model as the current time is a trial and no guarantee on alteration."***

And the biggest source to know and follow the Salaf are books. But the full benefit of books can be attained by practical exemplary and company of pious. This company gives the required capabilities for understanding the Salaf in correct context.

If it is true that the teacher has an impact on student from within then by mere relying on books as a guide will made the static impact specially on practice of deen Where as the kinetic and mobile companionship will bring a dynamic impact Specially in attaining Wisdom (Hikmat e Amli) contextual understanding (Faham o Baseerat).

## Sahaba learned deen through companionship and Service (Suhabat o Khidmat)

No one should have any doubt about the efficiency and success of this Method as Shaba learned deen through this method. Shaba are most distinguished learner and teacher as well till the day of judgment. They attained the soul and brain of knowledge and the reality of deen.( *(Having Haqeeqat of Deen and Rooh and Magz of Ilm)*

To describe Sahaba distinction there can't be more deep and true words than of *Abdullah ibne Umar Raziallahu Anhu*.

وأخرج أبو نُعيم أيضاً عن عبد الله بن عمر رضي الله عنهما قال: (من كان مُستنّاً فليستنَّ بمن قد مات، أولئك أصحاب محمد صلى الله عليه وسلم كانوا خير هذه الأمّة، أبرَّها قلوباً، وأعمقها علماً، وأقلّها تكلُّفاً،

> ***"Among the People Shaba were most right with Heart (Dil ke Sacche) , Deep in Knowledge (Ilm ke Gahre) and away from artificiality and formality (Takalluf se door)"***

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## Temporary Migration and Travel for seeking Knowledge of deen (Ilm and deen ke liye Safar o Hijrat)

Apart from the above mentioned qualities of Prophetic model another important pillar was that muslims were invited and cultivated on a pattern of temporarily reducing their wordly engagements *(Mashaghil ko Arzi taur par Chodna)* and sometimes leaving their places. (For new people and tribes accepting Islam were going to the prophet city of Madeenah leaving their place).As with their Normal busy wordly engagement they were not able to spare time for seeking Ilm.

After Hijrat, Madeena was only centre where Islam was alive and kinetic. That's why all new Muslims of Arab tribes were invited to come Madeenah in this environment and to learn deen.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلاَ نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (التوبة: 122

> ***[9:122]***
>
> ***It is not (necessary) for all the believers to go forth._; So, why should it not be that a group from every section of them goes forth, so that they may acquire perfect understanding of the Faith, and so that they may warn their people when they return to them, so that they may take due care (of the rules of Shariah ).***

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For learning deen and seeking knowledge a level of striving, some sacrifice of life and wealth was like a precondition. It was also a test of them for love of deen and their keenness.(Muhabbat o Talab sadiq ka Imtahan). They have to partially reduce their worldly engagements and giving due importance to the engagements of the deen. To leave their habituated and adapted environment and doing something against their Nafs (self-worth). And this thing is very easily attained by leaving home. Native place is a most cherished by all human beings. And leaving home is very tough on self-worth.

For Hypocrites (Munafeqeen) Quran has said.

فَلاَ تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ

***So, do not take friends from among them unless they migrate in the way of Allah.***

*(Surah Nisa Ayat No. 89)*

This verse of Quran was revealed in Madeenah and it is known that Hypocrites were mostly in and around Madeenah. Verse of Chapter Tauba is

وَمِمَّنْ حَوْلَكُمْ مِنْ الأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ

*(Surah Tauba) And among those Bedouins who are around you there are hypocrites, and among the people of Madinah as well. They are adamant on hypocrisy.* ***(Surah Tauba)***

It is a reality that without individual striving and and craving *(Zatee jad o jihad aur shakhshi talab)* the correct result are difficult. Deen has a very important status for Allah and desire and keenness (Talab ) is needed to attain it. Allah has attached Guidance and his blessing (Rahmat) with striving in his path. إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُوْلَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ (البقرة: 218

*[2:218]*

***As for those who believed and those who migrated and carried out Jihad in the way of Allah, they hope for Allah_s mercy: and Allah is Forgiving, Very-Merciful.***

Maulana Ilyas has written in a letter to a person who was trying to get benefitted only from letters and communication.

*(AJR BAQADRE MUSHAQQAT)* The reward corresponds to striving and the materialistic application of means cannot be equal to personal striving. It is general rule that success remain proportional to striving. And without bearing hardship of a path success is rare (Although exceptions are there)"

In another letter he writes.

"We are so much occupied with materialism that getting direct benefit from heart to heart has become rare. And personal striving with blood and perspiration is not generally visible. All things has come only on tongue and speach."

In third letter he writes

"Allah in his never changing system (sunnat) has connected Guidance (Hidayat) with striving .And something gained without any effort (Talab) and striving may at times create a sense of self (Self ego). At times it leads to a situation when a person consider that he is very knowledgeable and stops further. The Scholars has given term for this situation as *AL-ILMUL-HIJABUL-AKBAR* (The knowledge that become Barrier for seeking further knowledge)"

## Teaching and Learning of deen and its effort is integral part of muslim life.

It is very clear from Quran and Hadith that following is a parts and parcel of a Muslim life.

1. To learn deen for oneself and to practice it in life.
2. To Teach deen (Islamic Knowledge and Practice) to others
3. Encouraging for good and forbidding from bad

4. Striving for the Spread and Propagation of deen. These all should be parts of a Muslim life.

In the era of prophet and early generation of Muslim people of all walk of life i.e Farmers businessman rich or poor used to spare some time for learning and teaching deen.

He was a businessman or farmer but whenever demanded he was ready to postpone these engagement for the sake of deen. Those who could not do this. Surah Tauba is full with the stern warning for them. (It is actually warning for all of Muslims till the day of judgment)

Hazrat Kaab bin Malik Raziallahu Anhau who could not participate in *TABOOK.* He was so much disapproved that the same engagements and the city of Madeenah became a thorn for him. He was so much boycotted that no one in the city was even to talk with him and to reply him.

## A DOWN REVOLUTION WAS TO CONSIDER SERVICE OF DEEN AS PUBLIC WORK THAN PERSONAL WORK.

A back revolution has happened today (Both Ideological and Practical). Now striving in the service of deen is not continuing to be a part of life of a general Muslim.

Rather these have become a public work of Ummat e Muslimah and not of individual Muslims. Some special people has been assigned and engaged for the service of deen. General Muslims got an excuse and became free from service and striving personally for the sake of deen.

(1.People give some donations to Madarsas and for charity work for benefit etc that's all. This is very good but it is not satisfactory al all. 2.Muslim ummah in general has no direct personal active or even emotive involvement in the sevice of deen. 3.Obviously many Muslims are offering five times prayer and giving Zakat and Hajj but these are obligatory prayers and not the active service of deen)

The Quran has praised the Muslims in these words.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (التوبة: 71).
[9:71]

> ***The believers, male and female, are friends to each other. They bid virtue and forbid vice and establish Salah and pay Zakah and obey Allah and His Messenger. Those are the ones whom Allah will bless with mercy. Surely, Allah is Powerful, Wise.***

In this Ayat these qualities has been described with Emaan indicating these are common work for all Muslims associated with his Emaan and not special work. *(Momineen ke umoomi kaam aur Emaan ki Illat hain)*

## **This change was a practical turning point**

In the life of current Muslims compared to the life of Sahaba and first few generations of Muslims this was a change or deletion of an important act.

Among Sahaba there was no exception and there was no segregation for the services of deen. *(ISTASHNA AUR TAKHSEES)*.Rather all Muslim was involved in the service of deen according to his/her capability and competence.

(Among sahaba also people were of different capabilities with respect to wordly life like rich or poor,farmer buisenessman labourers etc were there and with respect to deen also more knowledgeable and less knowledgeable but all Sahab was involved in the service of deen according to his ability.)

Service of deen was common to all and no Farmer or businessman or labourer was an exception.

And when some Ansars Shaba Karam thought of taking some rest from Effort of deen and Jihad for caring their business and farms. There Point was "Now Alhamdulillah Islam has spreaded and many supporters and caretakers of Islamic services has come up"

Then Allah sends the Ayat

وَلاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

*do not put yourselves into destruction [2:195]*

*(Riwayat Abu Ayyub Ansari Raziallahu Anhu in Abu Dawood tirmizi nasaee)*

It is like to keep away themselves from service of Deen and the propagation of the message of Allah was a self harming suicidal action.

**Second mistaken thought and consequence of general Muslims became devoid of basic Required knowledge of Islam.**

## THE SOLUTION IS IN

## SERVICE OF DEEN AND LEARNING OF BASIC KNOWLEDGE OF DEEN ALONG WITH OUR DAILY ENGAGEMENTS.

A dreaded thought got hold that we can't do Service and learning of deen along with our daily business and jobs. A practical change came that Service of deen became an specialized domain. We started thinking that we are not eligible for Service of deen unless we leave our worldly engagement of business and job.

Those who could not spare themselves finally became hopeless. Slowly this class became fulfilled with their worldly engagement and became further drowned in it .

وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا (يونس: 7

***are quite happy with the life of this world and are content with it,***

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Obviously only few Muslims could do the full sacrificial of worldly engagement and consequently the learning and services of deen from general Muslims became specialized and rare. (E.g Those who educated in Madarsa and started teaching their afterwards sacrificed everything for deen but those who have not gone in Madarsa/Islamic institutes became totally free from personal service of deen. Only 5-10% Muslims remained in the service of deen Rest 90-95% Muslim found no permanent mechanism of service of deen)

By the passage of time under influence of Materialism this trend even further increased. The people who were free for service of deen becoming rare.

We started thinking that the formal Islamic institutions are only source for learning deen and Islamic nurturing.

This idea brought following impact

- Only those devout, dedicated people who could spare themselves fully for enrolling in institutions they only could get the religious education.
- Confined the Islamic Knowledge in certain percentage of society.

The rest of general muslim mass who cannot spare exclusive time for religious education

- Remain out of the circle of knowledge of deen. They are not knowing even the basic knowledge of deen. They also became hopeless of getting knowledge of deen as they were not ready to learn deen in religious institution at the cost of their worldly necessities and ambitions.

This include two different classes of Muslim Society having same degree of loss with respect to Knowledge of deen and service of deen.

- The poor who can't spare him as there bread and butter was a necessary issue
- The rich were having ambition for becoming elite of Society with temporal education like doctors, engineers etc.)

- They did not see any alternative to learn deen and knowledge along with and compatible with their worldly and temporal education, engagements business, and Jobs.

*[This general mass does not include only illiterate of society rather many of the otherwise elites i.e doctors engineers are at the same level with respect to Islamic knowledge and nurturing. It is not a coincidence that many of mine muslim doctors and engineer friends are not know even to read the Holy Quran. Thanks to Allah some of them has started learning now.]*

Although Shaba were having business farming laborer etc but they also learned deen and did service of deen.

Among Shaba even those who were called as Qurra (Aalim) seeker of Knowledge) they were also doing either manual labor or small business in the day and used to study at night.

HADITH ………(Masnad Ahmad bin Hanbal vol3 ) Hazrat Anas bin Malik narrated about Qurra sahaba at the time of Sahaba …………………

The importance of seeking of knowledge was so important. Those who were not able to come daily made an association with another sahabi Started coming in the Prophet gathering on alternate days and used to listen and understand the lesson of absent days from his partner/ associate Sahaba and it was vice versa.They were having a restlessness about knowing the new knowledge about deen.

***BUKHARI HADITH Hazarat Umar and Ansar neighbor about going alternatively to Prophet***

***…………"I and an Ansari neighbor of mine from Bani Umaiyya bin Zaid who used to live in Awali-al-Medina, used to visit the Prophet in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me.***

(Bukhari Bukhari :: Book 7 :: Volume 62 :: Hadith 119)

# THE APPROACH TO IMPLEMENT THE MODEL OF TEACHING AND LEARNING

1. Today it is the prime need of Muslim ummah to revive the teaching and learning pattern of prophetic era. For the basic Required education of general muslim mass there is a need to mix and complement the formal system of Islamic teaching in Madarsa/ Islamic Institution with this system. It is easy and wide ranging methodology for Muslim Ummah at larger scale Without leaving any section of Society. Under the supervision of formal Madarsas and educational Institution there should be some mobile institution ,living guide and reformers, and speaking manuscript. *(Chalti phirti darsgahein,jeeti jagti khanqahein, bolte chalet saheefe,)*.They will fill their bucket of knowledge and will deliver to masses.
2. The migration and motivation, movement and striving for deen has to be revived. It is the fundamental structure of spreading Islamic knowledge and service of prophet era, That structure has to be replicated and revived.
3. Effort should be made that the teaching-learning and service of deen be made integral part of a Muslim life.

A call and effort should be made that Muslims should accomplish their worldly engagement under this primary work of Service of deen. This is the real life underneath the

وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ (الذاريات: 56

***[51:56]***

***I did not create the Jinns and the human beings except for the purpose that they should worship Me.***

And with the enlightenment made by Quran Muslim has been assigned this task

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنْ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ (آل عمران: 110

***[3:110]***

***You are the best Ummah ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah.***

4. The Rest time and resources should be efficiently utilized for lawful earning instead of wasting time in unnecessary Unislamic and unwanted activities. …………………………..Allah keep friend the Momin who earn his livelihood.

## Migration and Motivation will be three way Chain Process

5. Muslims should be encouraged for learning Practical deen and to Motivate others. For this they should be encouraged to go out temporarily in the path of Allah by leaving engagements for a short period. In this period they should be provided with a practical religious environment of Sunnah and Shariah. This environment will make them familiar with a religious life to be adopted. They will go temporarily to places with small group of fellow Muslims of different Knowledge level. Few among them will be Scholar and rest will learn Islamic knowledge and Islamic nurturing through mutual dependence.
6. **(It is for the education of general muslim mass**. For **Those Muslims who cannot join Formal Madarsa/Islamic Institutes or cannot spare themselves completely for a formal Islamic learning. It is not only for well known illiterates** (Labourers, Rickshaw Pullers etc) **but also for those Muslims who otherwise worldly education are from elite class but with respect to knowledge and practice of deen are not a good position. (**Professionals, Doctors engineers all others who are educated but not having Islamic education etc) **A viable model for 95 % Muslims)**.
7. This basic structure of Islamic nurturing and Learning this environment will be built by accompanying fellows who have gone together. This environment will be further strengthened by their effort to motivate other people of the locality where they have gone and stationed. This finally will lead to a chained Process.
   a. Between each member of the group through a bidirectional process. (In group some will be more knowledgeable and some less they will learn knowledge and qualities from each other *Wa Tawanu Alal birre wattaqwa.*
   b. It will also motivate the people of the area where they have gone to learn deen and for service of deen.
   c. By this way it will become a chain and will bring revolution in Whole ummat.

On the above mentioned strong principles each section of the Muslim is called and encouraged to temporary leave their busy engagements and to utilize time for teaching and learning of himself and for other brothers in a religious environment.
In one of his letters Maulana Ilyas Rahimullah writes.

"We have stopped setting out in batches in the path of Allah for the sake of deen although it was a fundamental method. The Prophet himself used to go from place to place and whoever took pledge of Islam, also, began to do the same, the zeal of Sahaba was awe-inspiring with full dedication. **In Mecca, Islam was confined to the individual plane (individual life), everyone who became a Muslim strove individually to preach the Faith to others. In Medina, there was a more Social and collective life.** On migrating to Madeena, the Prophet started sending out batches of Muslims in all directions, and as the Muslims grew in number, they acquired a dynamic character. To be in a state of movement and active endeavor in the path of Faith (deen) was the thing that mattered. When it ceased, the Caliphate too, came to an end."

# What should be the objective and task during this migration and Motivation.

**"The real *preaching* is of two things, and the rest all Usools consists only of giving it a definite shape**.

1. One of these things is related to the apparent skeleton of work i.e. revival of the practice of Sahaba travelling in batches from place to place and from country to country for the propagation of the Guidance brought by the Prophet Muhammad Sallallahu Alaihi wasallam,
2. While the second one denotes the Revival of Islamic sentiments (Jazbat) i.e. Giving rise, once again, to the practice of laying down one's life at the command of Allah, as has been set forth in the Quran:
فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (النساء: 65

*So, never by your Lord! Never shall they become believers, unless they make you the judge in the disputes that arise between them,*

*then find no discomfort in their hearts against what you have decided, and surrender to it in total submission. [4:65]*

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To follow the all the commands of faith and Action by Allah and the way of Hazrat Muhammad sallallahu Alaihi Wasallam

وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ (الذاريات: 56

*I did not create the Jinns and the human beings except for the purpose that they should worship Me. [51:56]*

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## The Priority themes to be undertaken in the whole programme

To strive for all the deen brought by the sacred Prophet in proportion, to their importance.

(In this system of migration and motivation we have to strive for Whole deen i.e all commands of Allah and sunnah path of HAZARAT Muhammad sallallahu Alaihi wasallam, priority of matters will be in proportion to their importance in deen. To start with the most basic things have to be taken care of first.)

1. The Preaching and Strengthening of Faith (Emaan) Kalima *(Lailaha Illallah Muhammadur Rasulullah).* As unfortunately, we are getting unacquainted with even the *Kalima*, its preaching should receive paramount attention, which, in truth, lies in the affirmation of the Tawheed and supermacy of Allah, i. e., our sole ambition should be to lay down our lives at the behest of Allah commands.
2. Establishing Salat with Concentration & Devotion
   and Progress in Quality of Ihsan. To perform Salah with full concentration & devotion like Rasulullah (Saw) & Sahabah used to perfor To develop the quality of living our life outside of Salah the way we are in Salah (ex: When in Salah we are in complete obedience to Allah, similarly to live our life in the same fashion).
3. Acquiring Knowledge and Rememberance to Allah (Ilm& Zikr)
   To learn the basics of deen because it is Fardh upon all male and female Muslims.To develop the quality of knowing what Allah wants from us at each

and every moment.To be able to differentiate what is halal and what is haram. To develop the quality of awareness of Allah.To Recite Quran pak, Sunnah Dua, and Zikr of Allah Living our life in a state of awareness and not being neglectful. To engage, in morning and evening and in some part of the night, in gaining the knowledge of Faith and remembrance of God.

4. Fulfilling Rights of all Creation and Respect for Believers *(Ikram e Muslim and Huququl Ibad)* To train oneself in good moral and social behavior to fulfill the duties to Allah and to give the rights for all humans and other creations also. Our Manners should be excellent with others. It is one of the key factors for the spread of Islam. We should pardon other. We have to develop the quality of knowing the value of a Muslim and have honor for him/her.We also have to create a desire to curtail our luxury fulfill other's needs. Sahaba were having Ethar means they were in need but still helped other From us at least it is expected to help other with curtailing our extras and luxary and a minimum to give the obligatory rights that is on us.
5. Correction of intention, i. e.,We have to develop the quality of Ikhlas doing everything for the sake of Allah. To seek Allah pleasure and betterment of life in the Hereafter through carrying out the Commands of Allah with reliance in the promises made by Allah on each Command." There should not be any motive of name and fame. The return in any form (even for Praise) should not be expected seek from any one. We should always strive and should do all action of deen for the pleasure of Allah Taala and his Prophet sallallahu Alaihi Wasallam.
6. Dawat e Illah (and Sparing time for sake of Allah) We are the ummah of Rasulullah (Saw). Rasulullah (saw) is the last prophet and no more prophets to come. So it is our responsibility to remind one another and do the efforts of deen. Allah gave us health, wealth & time. We have to utilize these and go in the Path of Allah to learn the efforts of deen. We should strive in the path of Allah to make our emaan and action strong , to learn deen and to propagate deen among fellow Human beings.

**This is very small sacrifice compared to the great cause of *Juhad fiddeen*. This is also very effective way to pay gratitude *(Shukr)* over the precious assets of Islam.**

This effort and movement to learn deen for ourself and to convey the message of Allah to others , and to bear difficulty of this path, to leave vanity, and self pride is actually a very small step for the actual effort of deen as Compared to What Sahaba did). Without any small sacrifice the great asset of real Islam *(Nemat e Uzama)* and deen is difficult to attain. This is also the easiest way to pay gratitude over the precious assets of Islam.

"Compared to the asset of Islam even thousand of lifes are not worthy. The essence of Effort of Prophet and Shaba was on burning heart and blood for the worth of Islam *(Sozish e Jigar and Khoon deeda)* . With respect to their effort our small sacrifice has no comparison. But Allah taala is so generous that he will do appreciation of our small effort (*zarra nawazi)* Insha Allah. Allah can also bless out of rule. There are promises for people of later period (Period away from prophet time). And we are very weak and Allah Rule لاَ يُكَلِّفُ اللّهُ نَفْسًا إِلاَّ وُسْعَهَا

***[2:286]Allah does not obligate anyone beyond his capacity.***

These all are giving much hope from Allah". (Letter of Maulana Ilyas)

**Maulana Ilyas wrote to one of his disciple who suffered some illness (Fever) in the travel for effort of deen in these words.**

"I wish I should congratulate you that in this 14th hundred Hijri the travel for the purpose of deen became apparent reason for your illness.

*Hal Antee Illa Isbahun Dameeta*
*Wa Fi sabilillahi Ma Laqeeta*

*Translation: You are a small finger that has got some injury. How great is this that it has afflicted in the path of Allah)*

*(Maulana Abul Hasan has written in footnote that it is a Portion of Hadith as book reference has not been given we are requestion the reader to inform the reference on mail ID.*

On factual scale this fever is not more than that as thousands of people all over the world suffer daily from fever you also became one of them.

"In the era when lives are being laid down even for bread you got fever as a result of striving in the path of Faith is otherwise a simple thing.

But……….. **your fever makes a distinction among all as it has happened in the priceless programme of effort of deen that is intended to open the door of Guidance (*Hidayat)* from Allah.** If this practice of striving for the cause of deen becomes common in ummat and if this path of learning and teaching get established even at the cost of life and blood this will help those section of ummat e Muhammadia saw, Who are otherwise not able to spare time for teaching and learning of deen because of their wordly schedule. And by this the methodology of teaching and learning for these busy people will be revived."

## **Reliance only on seeker of knowledge *(Taleebeen par inhesar)* A noteworthy difference** in the teaching and learning system of today compared to the era of Salafus Salehin (early generation of Muslims) has taken place.

**Present system of Islamic education is good enough for those who are keen of knowledge and Islamic guidance. *(Talibeen)***

**But… there are many Muslims who are not eager for Islamic knowledge. Even they don't have the feeling of need of Islamic guidance for them and for their generations to come. They are deep engorged in their busy worldly engagements.**

There is no established system of education and teaching –learning for these Muslims. Our existing system practically by and large has turned around the face from these people.

There is a need of conveying/propagation *(Tableegh )* among these Muslims for Desire of deen.*(Talab for deen).*This exactly the prophets Alaihissalam used to do. At the time of prophet's arrival no body used to be their seeker or ready to welcome him Rather they were negligent and apathic to learn anything from them.

But with their untiring effort prophet used to develop seekers among them. Among apathic and non desirous mass development of keenness and desire to learn is fundamental nature of Dawat o Tabligh of prophet.

**Imam Gazali has explained it at lenth in his Ahyaul Uloom.**

"If a person does not know about what he is doing is sinful, it is obligatory on Aalim (Knowledgeable) to warn him. The methodology to do it is

“Every Knowledgeable should take responsibility of one village or mohallah or a area around a mosque or a gathering.
He will teach them Islam and should tell them what is good and what is bad for them. What is the cause of excellence and what is the cause of dreadful results.
Knowledgeable persons should never wait that people will reach to him Rather he should reach to common mass as Ulemas is descendent of Prophets. And prophet has not left the people on their ignorance, waiting that they will approach Rather Prophet himself used to go to the common mass.
They used to call them in social gatherings, and used to go to the door to door. They used to be specific even at personal level for the guidance of particular person. Searching them and to convince them for guidance.
As the sufferers of the heart disease do not know their illness. Similarly if you have some wound on your face you will not able to see unless you have a mirror or someone else should point out it. It is obligatory on part of Rulers and Scholars and those who are Administrating religious affairs that they should appoint Allah fearing Ulemas in each village to teach them their religion as every person has born as illiterate. And all have to be taught and teaching and preaching is essential for them.
The world is full of sick people *(sick of soul)*. Inside the earth there are dead and above the earth sick of soul and heart. And sickness of soul is more dangerous than sickness of Body.”
*The Quote of Imam Ghazali Rahimullah ends*.

## The Preaching of Desire and Needfulness *(Talab o Ihsas ki Tabligh)*

At present the most important thing to preach among Muslims is for quest of knoeldge, desire for deen and needfulness. There is an urgent need to develop

1. The feeling of being Muslim (the submitter to the will of Allah) among Muslims.

2. The sentiment that deen is important to be learned. And deen does not come in life without learning.
3. The importance of deen is no less than our wordly engagements on any parameter.

**If Muslim Ummah able to develop these feelings rest of the stages for learning and to practice deen will be covered very easily.**

At present the acute and most prevalent problem is no desire or craving for deen. Many have mistakenly understood that already they are already having sufficient Eaman as they are Muslims. So they have involved in other engagements. Although even there is a need to strengthen Eaman.

**Whatever religious zeal, religious advancements was seen during past centuries was actually a result of effort of Prophets S.A.W., Shaba, Salaf, early generations of Muslims, and elites of Muslims i.e. Ulemas Scholars all through the ages.**

This capital of Islamic sentiment is being utilized and by and large further augmentation and increase in this capital has ceased.

There is an urgent need to strengthen this capital of keenness and desire of deen.

Whatever students are getting into Religious education *(at most of the places not more than 5-10%)*, and Muslims are going to mosque *(Alas at many places hardly 10-20% Muslims are going to mosque)* is the result of remaing desire about deen.

The day this capital of sentiment will end may Allah not do so Madarsas Khanqah and Mosques will have a deserted look. (May Allah save us). At many places the danger is already knocking at the door by different means and it is increasing.

## Need of increasing this capital of Islamic Sentiments. To wake Non Desirous in Crores at least lakhs are required.

There is need of augmentation and strengthening for the desire and keenness among general muslim mass.

No one should be relaxed that *Madrsas* Islamic universities, *Khanqah* are running and at least 10-20 % people are coming to mosques. Even sea will dry one day if there is continuous output without any input.

(Our personal observation At least in Indian subcontinent. if you see closely mainly those who have insufficient resources to take modern education are going into Religious Madarsas.Although exceptions are there.)

The preaching of Kalima, its meaning, commands and demand is actually the preaching make muslims desirous and keen for Islam. This Kalima is demanding from us to follow all the commands of Allah and path of Hazrat Muhammad sallallahu alaihi wasallam.
**And task cannot be done by one or two people.**
**To make wakeful the crores *(this book was written in 1944 Now it has reached billion)* lakhs are required.**
Those who are non desirous are in crores so those who have a duty to awake them should be at least in lakhs

# Attention towards weaker section of Society

In this era of Muslim degeneration the poor and weaker section of Muslim society has been left over for different reason.
But they have a special quality that rich people are generally lagging. These people residing in small houses, the poors, sitting on the floor have not exposed to the drawbacks/bad effect of materialism and wealth. They still preserve some of the qualities of early generation of Muslims like simplicity and hard working nature.
Maulana Ilyas writes
"Those who are considered as poor are still having the simplicity of the prophet era and residing in this world as nobody is giving value to them.
*Badaal Islamu Ghareeban Wa Saya oodu Ghareeban*

Many of these Muslims residing in remote villages has been out of Islamic knowledge and guidance for decades. And many of them has reached to a level of name sake muslim and some have even left the Islamic fold in some areas.

# In Sahih Bukhari Hazrat Umar testament/will to his successor has following sentence.

> *"I make wasiat to my successor to be specially attentive and careful towards the people residing in rural areas and remote villages. They are fountain of Islam and real face of Arab (Having Qualities of Nation).*

So in this movement of migration and motivation special attention should be paid to them also.
Our heart should have pain towards the religious condition of illiterate people of villages and remote areas**.**

"If you ponder with a true heart you will realize that those who are negligent to obligatory Prayers and duties are under the threat of wrath of Allah. It is duty of every Muslim to realize this impending danger. If people continue their way and die in the same without any repentance and correction this is akin to a permanent loss in this woeld and life after death."

## Imam Gazali Rahimullah writes in Ahya Ul Uloomudden explaining the situation of 12th century of Muslims. He is explaining the situation and also suggesting the possible remedy.

(Arabic text from Ahyaul uloom 2nd Volume from Book of Amar bil Maroof Nahi Anil Munkar)

(Unfortunately todays condition of muslims has further deteriorated compared to 12 th century)

"Majority of the Muslims in cities are not knowing about deen not even the proper knowledge about Salat (Namaz). What to talk about villages and remote areas. Everyone knows that no one is knowledgeable from womb of mother. It is an obligation on knowledgeable to to teach the ignorant. **And it in not necessary that the teacher must be Scholar in**

**formal way. (Having great knowledge)** ***(Islahi Aalim hona zaroori Nahin)***
**Rather those who have learnt one topic of deen he is knowledgeable for that particular topic.**

Those educated Muslim who are really worried and vigilant about condition of Muslims and Islam, this teaching preaching to ignorant Muslims the basic deen (e.g Faith, obligatory Prayers etc) is among most important matter.

This engagement is so important and precious that he will not have time to become master of the superfine detail of each and every aspect of knowledge that come across rarely. Knowing all the fine details of all religious issue is a Farz e Kafaya (Certain scholar must be for this) and not obligatory on every muslim. And Farz e Ain (Obligatory duty on all individuals) is superior for common muslim than Farza Kfaya"

## ***Eeman and Ehtasab*** **(Faith and Perception Accountability)**

What these terms denote, briefly, is that one performed an act with fullest faith in Allah as the Supreme Being, the Knower and Creator of all things, and in confident Expectation of the reward and recompense promised on it.
It is stated in the Traditions:
حدثنا علي بن عبد الله، حدثنا سفيان، قال حفظناه وإنما حفظ من الزهري عن أبي سلمة عن أبي هريرة - رضى الله عنه - عن النبي صلى الله عليه وسلم قال " من صام رمضان إيمانا واحتسابا غفر له ما تقدم من ذنبه، ومن قام ليلة القدر إيمانا واحتسابا غفر له ما تقدم من ذنبه ". تابعه سليمان بن كثير عن الزهري.

> ***"Whoever will keep the fasts of Ramzan with Iman and Ihtisab, all his previous sins will be forgiven." (Bukhari)***

"Whoever will keep vigil during *Shab-i-Qadr* (The Night of Power) with *Iman* and *Ihtisab*, all his previous sins will be forgiven." *(Bukhari)*

*Emaan* encompass faith on all things sent by Allah. Emaan emphasize on the supremacy of Allah as the granters of reward of action with firm believe that he has the power to put any worth and excellence in any action. And his heart should have firm believe that this information brought by the prophet Muhammad that such act will have such reward is true beyond any slightest degree of doubt. (*Wasooq aur Yaqeen*).

Ihtasab means these promises of Allah should be bear in mind and should be perceptible while doing the Amaal (action). His heart and mind should be pleased about this reward and Promise of Allah.

And action should be under the sphere of ambition to acquire and get hold of it.

These eeman and Ihtasab is the Soul of action and they actually put the required weight and power in actions (Aamal).

In the Hadith of Bukhari this Emaan and Ihtasab has been explained with further clarity.

*It is related by Abdullah bin Amr bin el-Aas that the Apostle of God said: "There are forty things, the foremost among which is that a person gave his goat to someone to help himself with its milk and to return it (when it became dry). Whoever will do any of these things in the hope of earning the Divine reward and with faith in and affirmation of the promise of the Lord on it, the Lord will let him enter Paradise."* (Bukhari)

It is crystal clear from life of Sahaba that on these two account of *Eeman* and *Ihtasab* they were most distinguish. And these two actually increased the weight and power of the Sahaba deeds (Aamaal).

It is possible that in some action quantitatively the people of later generations may compete Sahaba or even may increase but in weight and power they cannot compete them. With the noble companionship of our beloved prophet these quality *Eeman and Ihtasab* became their Brand Quality.

That’s why *Salafus Salehin* scholars of Faith say that the the incomparability of *Sahaba* is not because of quantitative action but because of weight of their *Sawab* (Incentive).

Hazrat Imam Hasan Basri Rahimullah has said

By Allah Shaba were not doing much Nafil Salat and Saum but there was a thing that was buried in their heart." Most Probably it was Eeman and Ihtasab.

Maulana Ilyas has understood this point very well. And his whole Movement of migration and motivation is actually circling around this. He writes in a letter

"The essence of Faith lies in *Iman* and *Ihtisab*. These are distinctly mentioned in respect, of many act. To ponder over the commandments relating to them, and, through it, to strengthen the awareness of the glory of the Lord and belief in the worldly and heavenly rewards and benefits promised on those deeds—that is the the inner understanding *(Batin)* of deen"

At another time he says

"Deeds, by themselves, do not possess any value. Value is produced in them as a result of attachment to Allah through compliance with His command. The real worth and value of the deeds will, as such, depend on the extent of control over the cause of this attachment and it will be proportionate to the willingness of the heart and strength of the conviction with which these are performed."

In reality deeds are not the objective Rather compliance with Allah command with full reverence and taking it as a means to be closer to Allah is the goal. Realizing the importance of will and command of Allah and to devout in it is the target.

In one of his letter Maulana writes.

"We should observe all the duties of worship and remembrance of Allah with a full regard,faith and keeping eyes for the rules and proprieties and a complete reliance upon the promises made on them by Allah. It is a great thing to persuade ourselves to believe in those promises of Allah. Since it is related to the heart, it occupies the place of the heart in the design of worship, and spirituality is related to it."

With this element of Eeman and Ihtasab one can make his life precious. Even the Engagement of the worldly life, his daily routines and all these can become worship with the quality of correction of intention and remembrance of Allah promises.In the words of Maulana Ilyas.

“Allah has inculcated and bounded these with the firm belief and attachment of Kalima and to offer Salat with Khushu and Khuzuu *(concentration aand devotion)*. These are two important chapters to reach on Ikhlas and Ihtasab. FATUL BOUTA MIN ……………To engage in it will lead to the goal more easily compare to route of Nawafil. The high way route to achieve is through compliance on Faraez (Obligatory duties from Allah) the route through Nawafil is not that standard”

In the last to last century in Indian Subcontinent Hazrat Syed Ahmad Shaheed Rahimullah (-1831) has revived this methodology on the name of *Tareeq e Muhammadi*. Once he said that we call the people to do all action with an correct intention e.g. Marriage with a good intention, similarly business, farming, jobs, and even in sleep, taking food, having cloths etc.

Inviting the mankind to the way our lord, and striving of this path, bearing difficulties of this path is one of the best means to achieve *Eemaan, Ihtasab and Ikhlas*. And this striving for the deen of Allah is the soul of *Imaan and Ihtasab.*

Maulana writes in one of his letter
“The propagation of Kalima of Allah and his *Wahi* (Divine message) and its efforts should be should only be for pleasing Allah with recognizing Allah as only doer and master *(Maula)*. This effort should be accompanied with the intention of Tausha e Akhirat. (preparation of life after death) . The special endorsement of Allah is destined with this. And this VERSE ULAEKA YARJUNA RAHMATULLAH……..is not the only witness rather hundreds of Ayats are also there.”
"Striving for the glory of the Word of Allah and the propagation of the
Revelation should solely be done in the spirit of compliance with His Will and for winning His good pleasure and with the belief that it was going to be a provision for the Hereafter. The favor promised by the Lord is related to such a life alone, as is borne out by thousands of verses of the Quran like, *Lo! Those who believe, and those who emigrate (for the sake of God) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful*. (II: 218).

It is essential for *Eeman o Ihtasab* that there should be minimum consideration on formalities, official procedures and not keeping eyes on the Result and quantity of people accepting the invitation. Rather it should be for the purpose of Obedience of Allah, pleasing Allah with the realization of greatness of Allah and being fearful to his address and order.

Maulana writes in a letter.

"Only on the order of Allah and having full trust on Allah to put your all effort without much dependence on your experiences is the foundation of religion. As you will start and progress Allah will show the path and will enlighten you. And the benefit will be visible marked and apparent also. But when all will be visible and apparent the weight of effort with respect to *Ajar o Sawab* (incentive by Allah) will decrease. The example of *Ghazwa of Badar* (Battle of Badr) is very clear. There are more sacrifices after Badar but their reward is lesser compared to Badar and before it.

Second example is of *Fateh Mecca* (Makkah victory). It is clear in Surah Hadeed وَمَا لَكُمْ أَلاَّ تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالأَرْضِ لاَ يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُوْلَئِكَ أَعْظَمُ دَرَجَةً مِنْ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلاًّ وَعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (الحديد: 10) [57:10]

> ***And what is wrong with you that you should not spend in the way of Allah, while to Allah belongs the inheritance of the heavens and the earth? Those who spent before the Conquest (of Makkah) and fought are not at par (with others). Those are much greater in rank than those who spent later and fought, though Allah has promised the good (reward) for each. Allah is well aware of what you do.***

Those who are not aware of Full authority and power of Allah even if they do some Endeavour for deen always keep eyes on their resources and abilities. And rule from Allah is ……….*Ana indazzanne abdi Bi (Trans:* Whatever good hope and expectation you will have with Allah. Allah will bless that.)

We the simpleton (Person lacking common sense) always have expectation proportional to our ability and effort and by this way decrease the benefit bestow and grant of Almighty Allah.

The actual way is to put your effort and strive with best of your ability and leave the final result with Allah keeping in mind his mercy *La UZEEU AJRAL MUHSINEEN*…………… and his limitless power.

As far as putting your ability and resources are concerned it should be with full vigor so much so that people may call you *jununi* (over-enthusiastic/crazy).

In this path If you will consider yourself as worthless it is actually your survival and this will give you a delightful feeling. But people practicing all above are rare."

If we start engaging our self in reviving this Sunnat (path) and keep on praying to Allah then there is no chance of any denial from Rahmat (mercy/kindness) of Allah .

(Maulana write a urdu couplet.)

*USKE ILTAF TO HAIN AAM SHAHEEDI SAB PAR*
*TUJH SE KIYA ZID THI AGAR TU KISI QABIL HOTA*

"His compassion was for all and everyone without any exclusion.
There was no hostility from his side against you provided you would have been of any ability."

In the period of going in the path of Allah (Temprory migration) to certain localities. You should not be nervous about the guidance (Hidayat) of addressee of Dawah.

Actually guidance (Hidayat) Allah has kept in his hand. Daee (invitor/striving person in the path) should keep him free from fear that his effort and services is becoming waste as no one is gaining hidayat or the right path.(Visible results are not there).

For Daee (striving in the path of Allah) the target should be the pleasure of Allah, keeping his heart filled with greatness of Allah, and preserving intention of his sacrifice. Rememberance of Allah and of life after death is also the important avenue to keep busy.

This is not easy talk for making intention for ourselves."As apperant direction of Dawah (invitation) looks towards addressee. So it is not an easy task to keep intention and effort on ourselves."

In words od Maulan Ilyas

"The knowledgeable person is distinguished from less knowledgeable, But the obligation from Allah is also more on him. So as going to an ignorant is important similarly turning to Allah is also very important.

## Invitor should realise for himself (His Nafs) that

1. This effort of calling towards Allah is an important mean to please Allah.
2. The death is certain and ultimately the death will end all sort of misery and difficulties whatsoever comes in the path)
3. He should really realize the truth of *ADDALLU ALALKHAIRE KAFA ELAIHI* (Trans: Caller to any good is like he has done that good) .He should believe that whatever good (Khair) has come up or to come in person to whom Dawat has been given, the caller will also have a share in reward (Without affecting the Reward of the doer).

These all are actually Fikr (Reflection).

And foremost and above all these reward is *RIZWANUMMINALLAHE AKBAR*. Firm believe should be on it.

And all above matter should be in continuous consideration of oneself."

## Enthusiasm and Passion

One Person wrote to Maulana that he does work but not getting enthusiasm and passion (*Walawala/Jazba*).Maulana replied it in his letter as follows.

"You the respected, has written about lack of enthusiasm instinctual urge and inner impulse for effort of deen, actually I am having *Rashk* (very delighted with aspiring for same for myself) on it. It is a quality of Momin that he should be under the weight of Allah greatness and his order so much so that this should suppress the instinct. Instinct and impulse develop from natural character *(Tabiat*) if these happen it will have a component of *Nafs* . If the effort of deen will be under attachment of Allah order and greatness then it is *Hubbe Imaani* (Excellence of Faith).

This instinct if develop spontaneously it is good and gift from Allah but it should not be the primary thing, and the former is more stable situation (Under the former things will be permanent compared to self instinct that may have impermanent effect)"

# ***Islah and Tarbiat e Nafs*** **(Reformation and Self correction)**

There are some basic essence of the movement for the effort of deen like

1. This movement is one of the best means to attain Tazkiyya, Ihsan, Manners, correction of self ego,
2. Ikram for Momin, kindness and mercy on all creation of Allah. Respect for elder love for younger. There is a practice of all this in this work.
3. The first requirement is to see your own fault and to search goodness in others.
4. If you see something bad in others you should not expose it.
5. If you see something good it should be appreciated and encouraged and should get benefitted.
6. To have intention to get benefit from other Muslims.

Maulana Ilyas writes in one letter.

"Everyone has some qualities and some Shortcomings. It cannot happen that a person is devoid of all qualities or having all shortcomings.

If we could develop a system to appreciate and encourage the good and don't expose bad of fellow Muslims, Many of our Fitnas and problems will be solved and thousands of goodness may come from these brothers. But actual situation is just reverse of it. Allah will also treat in the same way as one is treating to fellow mankind.

It is required to consider our self as deficient and with full of shortcoming from heart. But Spread the commands of Allah and Prophet message among mass with the intention that other than me there are slaves of Allah of noble quality and character. These people of good character cold be attached to deen and its effort with my little effort. And whatever good they will do through the promise of Allah *ADDAE ELALKHAIRE KAFA ELAIHI (Trans: Caller to any good is like he has done that good)* consequently I will also get rewarded."

# Criticism of others and Conflict

1. Criticism and conflict is not permissible in this path, instead of adverse comment and mere criticism the best way is to do effort for attaching to the reverse of that particular fault. Exchanging the bad with its good counterpart.
2. In Dawah Stress should be given on Base of Deen in which there is no dispute.
3. The superficial issues and difference of opinion of scholars should not be touched by general public. They should be directly handled by pious Ulemas.
4. If people are not listening or paying attention there is no need of being furious.
5. We should be ready to accept excuse made by general Muslims within the limit of Shariah. If observing any weakness of fellow muslim, make some explanation for his weakness within limit of shariah.
6. If people are not understanding/responding positively don't blame them Rather make yourself responsible that you could not teach them properly in nice manner.
7. Those who are already involved in some constructive work obviously it is difficult for them to spare time for this general teaching and learning and Dawah work concentrating on common mass. So don't blame them Rather convince yourself that if people in worldly engagement are not sparing for deen then those who are already in some kind of religious work how they will be easily spare time for this mass movement.
8. After all these sincere effort for the sake of Allah,always you should keep eyes on your mistakes, shortcomings, accepting fault with humility and doing *Istaghfar* from Allah

"For every doer of noble work the last thing is to accept own mistakes, shortcoming with humility and to do *istighfar* on it. This is the quality of slave of Allah. This is also the right of Allah on us that after doing all out effort we should end it with seeking his forgiveness, accepting our shortcomings. These things actually the gateway of acceptance from Allah and fulfill Allah criteria for endorsement back up and promotion.

## **To be closure of Allah by fulfilling the Faraiz (Obligatory commands of Allah)**

In Hadith Qudsi in Bukhari Shareef Allah says

In a Hadith the Prophet (PBUH) said:

> ***"..my servant does not come closer to Me with anything more dear to Me than that which I made obligatory upon him. My servant keeps coming closer to Me with more volunteer deeds, until I love him. When I love him, I become His ear by which he hears, his eyes by which he sees, his hand by which he holds and his foot by which he walks. If he asks Me any thing I shall give him. If he seeks My protection I shall grant him My protection… "(Al-Bukhari 6021)***

Sahaba attained the closeness of Allah and purification of heart by doing most the Faraiz. They attained Reformation *(Islah)* spiritual divine advancement of inner heart (*Batini*), in Migration Motivation, Jihad, Dawah o Tabligh, Propagation of Islam other than the direct *Suhabat* of Prophet (S.A.W.). They attained it by being consistent, with sacrifices and bearing difficulties for the sake of Allah in all these.

To be closer to Allah by fulfilling obligatory commands of Allah is an open highway. This highway has no curves, up and down rather very clear

wide and straight. One can gain much by doing these things in simple and consistent way.

As period passed this easy system of prophetic time became faint. People became more inclined on specialized things formalities came into play. The generalized system in which each muslim can take part and can contribute became weak.

But this pathway has never been closed. It is open and always in Muslim Ummat the scholars have called for it. The Great and pious Scholars have always tried for it. They always has considered Propagation of Islam, implementation of Sunnah and establishment Shariah as the brightest path for seeking closeness to Allah.

**Shaykh Ahmad Sarhindi Mujaddid Alfasani Rahimullah** (The great Scholar who strived to save Islam in India in the backdrop of Mughal Emperor Akbar. ideas and Policies) writes in one of his letter.

"This zaeef (weak person) is writing his inner heart and desire that for a long time I remained engaged in Academic and scholarly research and whatever was destined has been accomplished by the blessing and *Taufeeq* of Allah. Now the only wish and craving is to revive and establish *(Ahya of Sunnat )* any of the sunnats of beloved Prophet."

**He writes in another letter**

"The most important and biggest good is propagation of Deen *(Shariat)* and to revive and establish any of the command of Allah. Especially in a situation where the signs of Islam is becoming faint. Even to spend crores cannot compete the revival and establishment of any command of Allah. As to establish the command is the foremost work of prophet and it is like to follow their footstep and to do their work. And prophets are the best of all creations of Allah and the best of all good works *(Kar e Khair)* Allah

has assigned to the Prophets. Spending crores is even available to non believer"

**Addressing Khan e Azam he writes**

"The ongoing period is like, in which small actions will be also accounted big. As at the time of impending defeat those army men who do something with courage are admired much as compared to the time of peace. As Ashab e Kahaf has been mentioned with Hijrat No other work of them is so prominent but this Hijrat has made them glorious.

Again he repeats the quotes of Hazrat Ubaidullah Ahrar Rahimullah

"**If I do Peeri Mureedi** *(Sheikh-disciple connection for special person specific reformation of disciple by specific recitations and zikr)* **then no other Peer** **(***Shaykh who guides specific reformation)* **will get the disciples. But I have another duty to accomplish, that is to revive and establish Shariat** (Command of Allah and Sunnah of Muhammad sallallahu Alaihi wasallam), to preserve the principles and practice of deen. So he regularly used to meet the kings and officers to convince them for establishment of Shariah and Sunnah. And by this way helping to rivive and establish the commands of Allah and sunnah of Prophet at all levels and all section of Society.

## A blind is about to fall in the well

"One person is doing *Dhikr of Allah* (some non obligatory recitation). Suddenly a blind comes and there is a well in front of him. If he takes steps he will fell into the well. Now the question is which act is better whether to continue Recitation or to save the blind.

The clear answer is to save the blind is better than continuing recitation. Allah is not in need of his *Dhik* but that blind a slave of Allah is in need of

help. To remove the harm inflicting him is must. It becomes more important as to save such person is also a permanent command of Allah. And this saving is also a kind of *Dhikr* of Allah (Remembrance) as he is fulfilling one of his commands.

In continuance with his recitation he will fulfill one *Haqq*/Right of Allah. But in saving he is fulfilling (*two Haqq*) two rights of Allah. One is of Allah's salve and another one is of Allah himself.

There is an strong possibility that continuance of recitation at that time may be unwanted or even regrettable. As there are many occasions where not to do is better than to do. (e.g Not to keep fast on the day of *Eid* and *Ayyam e Tashreeq* (Four day of *Zilhijja*) is better than keeping Fast and similarly not doing *Salat* in *Makrooh* time is better than doing it.

There is a fault that came with passage of time that the meaning and understanding of *dhikr* (Rememberance of Allah) became very narrow. It was largely meant as verbal remembrance of Allah on tongue. But actually *Dhikr* meaning is very broad.

**Mujaddid Alfasani Rahimullah who was a great scholar of Islamic sciences (*Muhaqqiq o Aarif of Hukm e Sharia*) writes.**

"It is to be understood that *dhikr* is the name of removing the forgetfulness of Allah. It will be a composite of many means. To recite Kalima *La ilaha illallah* , or *Allah Allah* many times is one of these means but not the only means as normally understood. In Reality the fulfilling of the commands of Allah at any point of time and to keep oneself away from Forbidden are all comes under Remembrance of Allah.

Keeping Allah command and way of prophet in all walk of life i.e. Even buying and selling, Nikah etc will become *Dhikr*. it is so because Someone is doing these actions under ambit of *Shariah* only because he is

remembering his Lord, his power and his command. And he wants to please Allah by doing things in a shariah way.

## Teaching and Learning of deen for masses.

For the *Taleem O Taallum* the teaching and learning of deen, Propagation of Islam, teaching of *Faraiz and Arkan* of Islam to ignorant are crucial important work. Sacrifices of life and wealth ,Migration and Motivation and striving for these cause are the actions of highest degree. And if it is done with *Emaan o Ihtasab* it will become a fine composite of many *Ibadaats* and *dhikr*. And those who will step forward with courage will come under this verse.

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنْ الْمُنكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرْ الْمُؤْمِنِينَ (التوبة: 112

***(They are) those who repent, those who worship, those who praise (Allah), those who journey (in Allah_s way), those who bow in Ruku=, those who prostrate in sajdah, those who bid the Fair and forbid the Unfair and those who preserve the limits prescribed by Allah. And give the good news to the believers. [9:112]***

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The supremacy of these actions over the *Nawafil* is obvious. To be closer to Allah by *Faraez* is above than to be closer to Allah with *Nawafil.*

*"People Without effort in deen cannot reach to the level of those with effort. And those who are doing effort on Nawafi cannot reach to the level of those who are doing effort of Faraez. Those who will be in the similar engagements and work as of Prophets and sahaba they are at top.*

*I am surprised that why we are not giving due importance to the effort of revival of deen its propagation and teaching and learning and revival of sunnah.*" (Letter of Maulana Ilyas)

So if effort of deen is done under certain condition (among those some has been mentioned above) then many good result will come up easily in society at large scale.

*"Because of many reason,Tabligh work is an easy means to achieve closeness to Allah. If a seeker realize and take advantage from these avenue he may be very closer to Allah..If the people become ready for sacrifice for deen it will bring amazing results. And it is not a difficult task as we are already sacrificing for so many temporal causes that is not of much worth. (Letters of Maulana Ilyas).*

The importance of *Nawafil (Voluntary prayer)* is actually completion of *Faraiz* (Obligation) and they make *Faraiz* glorious. If *Faraiz* are neglected then *Nawafil* will be worthless. At the cost of neglect of Faraiz these will become a mere custom and at times show off. And show-off in action actually bring darkness. This all finally bring a sense of self worthiness and has nothing to do with closer to Allah.

It is well known from Ahadith that

## Neglect of *Amar Bil Maroof and Nahi Anil Munkar* bring the *Azaab* (anger) of Allah and wean off the effect of even Dua.

Nu'man ibn Bashir Radiyallahu 'anhuma narrates that Rasullullah Sallallahu 'alaihi wasallam said: *(Bukhari)*

> ***The example of the person abiding by Allah's orders and restrictions and the one who is not, is like those who drew lots for their position in a ship. Some of them settled in the upper part and others in the lower. When those who were in the lower part needed water, they had to pass by those (with water) who were on the upper part. So they said: Let us make a hole in our part of the ship and save troubling those who are above us. So, if the people in the upper part let them do what they intended, they would all perish. And if they stopped them with their hands, they would be saved and all would be saved. (Bukhari)***

Hadith of Tirmizhi is.

Hudhaifah ibn Yaman Radiyallahu 'anhu narrates that Nabi Sallallahu 'alaihi wasallam said:

> ***By Him, in Whose Hand is my life, undoubtedly you must enjoin what is good and forbid what is evil or else Allah will certainty send upon you' a Punishment; then you will supplicate to him and He will not accept it. (Tirmidhi)***

And further how our Dua will be accepted? And How the help of Allah will will come? As

"In the Juma Khutbah on the day of Juma the special day of Dua acceptance everyone has given Dua for helper of deen and has cursed the non helper of deen.

*Allahummansur dina muhammadin sallallahu alaihe wasallama wajalna minhum*

*wakhzul man khazala dina muhammadin sallallahu alaihe wasallama wala taj'alna minhum*

***O Allah, assist those who assist the cause of deen of Muhammad S.A.W and make us among them.***

***And Don’t help those who neglect the deen of Muhammad S.A.W. and don’t make us among them,***

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**The meaning of Khazlal is not to do against Rather not to help** and to just leave neglected. After leaving the deen of Allah neglected how can we ask help from Allah”

Without doing effort for the deen of Allah from best of our capabilities there is no other way to avert the wrath of Allah and his anger.

The rejuvenation of the effort of Deen is directly linked with the blessing of Allah and the effort of deen and sacrifice is actually like averter of the fire of the anger of Allah.

Similarly the involvement in the effort of deen is the means to bring Allah *Nusrat* and help.

فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلاً وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلاً (فاطر: 43

***So you will never find in Allah’s practice any change, and you will never find in Allah’s practice any diversion.***

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This is the solution of sufferings and problems of the muslim ummah. The well wishers of the ummah are much worried from the pathetic condition of ummah and they are seeing further dangers in the time to come. But my conscience has a firm believe that if they involve actively themselves in the movement of the effort of deen with attention and *wasooq* then it will be on the promise of ……..***MAN KANA LILLAHI KANALLAHU LAHU***

If we will do this surely The Almighty Allah will turn his favour for our survival dignity welfare ascendance and supremacy. In Khutba e Masoore There is

*Innaddunia Khuliqat Lakum wa innakum khuliqtum lilakhirah. So* as the *khuliqtum lilakhirah* will be fulfilled Allah will reciprocate with *Innaddunia Khuliqat Lakum.*

## ONE LIVE AND PRACTICAL EXAMPLE

Mewat is live example of this system of teaching learning and propagation. This area is situated in the east of Indian capital delhi.(In the state of Hariyana it is spreaded in two three district). An moderate estimation of population is 30-40 Lakhs. They were actually Rajput Tribe. There is no historical record explaining who these mmewti tribe became muslim. Although close to capital it was largely neglected both by government and Muslims of India as well. They were almost totally illiterate. A large number was indulged in all types of immoral and even criminal activities.

They were largely neglected by Muslims. There was no effort for their religious education, Reminder propagation or any kind of reformation. From inside also they were not having any Madarsa/Religious institutions. They were having very feeble relation with Islam. Even their name were not like Muslims. The only asset they were having was the affirmation that they are Muslims. The polysthetic believe (*Mushrikana Aqaid o A*amal0, and ritual were common and deep seated. The Polysthetic believe and practices were custom. For each section of their tribe there was a spiritual god they used to call him as *(KHEDA DEWAT) in polytheism word Dew is used for Assistant God of lesser capabilities than the main God)*

*They were not even aware from words of Kalima or the posture of Salat. Even If you travel for miles you may not find a Muslims known to basic Islamic Rulings.*

## What was the means for Reformation and revolution at large scale?

First Natural Solution comes in mind to open small and big religious institutes.

Suppose even if we get the required money to build a network of Religious institutes? But who will come to Madarsa when they are not at all concerned about deen. The older will not be ready to leave there Business and Farming for sake of deen. And as they were not having any importance of deen it was impossible for them to send their children and youngsters for Religious education.

It was not only theoretical negation Rather it was experimented practically in Mewat. Religious Institutions *(Madaris o Makatib)* were opened in Mewat. Some of them got Islamic Education. But the students who were coming out of institutes used to mix with the society. They were not at all useful for any revolution. At times it was even difficult for them to maintain their religious identity. There was a sea of Ignorance and darkness. Even those who were good for themselves were like 1 kg Ice cube in the 100 litre of boiling water. The education and reformation of few people cannot bring a major revolution in the society at large.

## What was the next Step?

To reform them same method was copied that was in force in early Islamic era. Instead of pushing something from outside they were engaged among themselves. A general pattern of teaching and

learning was started. They were accepting that they are Muslim by their tongue. This acceptance was capitalized.

They were convinced

1. That learning deen is very important and critical. And deen is more important than any other requirement.
2. And deen cannot come until you give some time from your busy schedule.
3. And have to sacrifice short period at regular intervals to be in Religious environment to learn knowledge and practice of deen.
4. First set of demand and programme were made for them to remind each other i.e Reminder of Basics of deen (*Kalima Salat*) while being at home.(Books of Ahadith and Stories of Sahaba stressing Virtues Fazail and importance of Emaan Salat, Saum, Islamic Manners, Charity, Respect of and rights of Makhlooq, Importance of knowledge and Dhikr of Allah, Sincerity of Intention were told)
5. The second Demand from them was that for a period of four month they should leave their native to learn deen.
6. They were made small groups of 10-15 to go to places away from there native for short period and in every Jamaat there were one or more learned people (*Muallim*) who taught them basics of deen Memorization of quran Basic Tajweed and other Faraez of Salat etc and sunnat of daily life e.g eating sleeping .
7. A programme of teaching and learning was made to keep engage them. They are taught and same they will teach to others. A continuous interdependent chain was established.

8. They came from different near and far places so the places where they went also took special interest in their programme as a guest learner and reminder.
9. The people of other places also realized the importance of deen by seeing sacrifice for the sake of deen.
10. By this method a large number of people of all section got the basic Islamic knowledge and Practice.
11. As everyone was actively involved in this multidirectional process through interdependance so it helped them to learn deen practically and to adopt deen in their daily life.
12. The stories of Sahaba were told from Fazael books that give passion for deen and excellent lesson on steadfastness on deen, the eagerness of learning and Sacrifices for deen. (The lesson starts from prophet hardship at famous Journey of *Taif*. These stories give unimaginable effect. )
13. One Journey of this type becomes a turning point in the life. Those who complete it nicely become distinct in qualities manner and passion (Jazaba).
14. As they leave there Family and engagement for learning deen this sacrifice always remain infront of their eyes.
15. This is one of the reasons , that's why they attain something so fast that would have been difficult to attain if they are at rest at home.
16. With the contact of people with different temperament and background in journey and Tabligh,Some of the Rare qualities like facing Hardship, striving of the path , Patience, *Tawazoo, Tahamul,Khidmat also comes in the path and makes it composite and more than a dry knowledge.(Obviously different people will attain the different level depending on there inherent makeup).*

# EYE WITNESS ACCOUNT AND IMPRESSIONS

**To understand this Programme in a better way and to give some first hand glimpse the write visited first time in January 1940 (Zeeqada 1358). I met different people of Mewat who has gone in path and noted down their impression feeling and intuition.(*Mushahidat O Tassurat.)*.**

## *First Account*

**“**After Asr time our vehicle reached Gud Gaon Jama Mosque.(A TOWN IN MEWAT AREA). We were pleased to know that A Jamaat (Group of people for the above mentioned programme) has just reached there. Listening our arrival news some of them came upto our vehicle our luggage was taken out. They met us and did Hand shake *Musafha* with love and affection.

We entered Jama Mosque and the scene that I saw can never forget, and its pleasure still getting in my heart.

There were about thirty brothers sitting in circle comprising people of different age. Two boys of thirteen and sixteen years, and elders as old as sixty years were there. And many in between.

Everyone was having very few article one bed sheet,one cotton blanket etc. it was there eighth day after leaving their native villages. At start they took some dry food for journey and some was left for home.

Thirty people of Jamaat were subdivided into three groups to go on three different routes of Gud Gaon town. Every ten brothers there was a responsible (*Ameer*).

My colleague respected Patwar Sb addressed these Jamaat and said “You should be grately thankful to Allah that he accepted you for this noble path. This path of Tabligh is actually the path of Prophet. Allah has opened his blessing on you and has opened this path that has been dead for a time being. Allah is rejuvenating this path on your Hand.

Then he asked the Ameer of Jamaat to tell remarks of his last weak in Jamaat. One Jamaat Ameer stood and plainly described it as follows.

"Last Friday there was Nuh Jalsa (Religious gathering). We departed from there. We arrived village chandeni and did effort on them called villagers for prayers, We corrected their Kalima and persuaded them for sparing some time locally for conveying the same to nearby villagers.

Then we took the tribal leader of one village to another, In village Basaee we persuded the locals. We passed and spent night in hills. All of us slept on rocks of the hill. There was no food for the morning breakfast we did Sabr and everyone was patient.

Then we proceeded to another village known as Piyaka. We persuaded many towards Mosque, corrected their Kalima, convinced them to start local effort of Tabligh. We also requested them to prepare Jamaat to go locally in nearby villages and to go Uttar Pardesh area also. Some brother made some excuses we said if the deen of Allah is not alive we will also be dead. This impressed them much.

We reached Pudhiaini and did effort there to bring back muslims towards deen. Then we went Chahalka there we did effort we also went in the service of a local Pious Scholar.

Then we proceeded to Raeseena village, we went to the fields of Farmers and persuaded them for prayer, they had to take bath then they offered Zuhar Salat (Alhamdulillah). In the meantime we did their remaining field work of irrigation.

## A second Jamaat Ameer narrated following routine of his Jamaat and this is more or less common Routine of Jamaat.

"We normally get up at 4 oclock morning, By the taufeeq of Allah we pray Tahajjud. Then till Fajr Slat we do some recitation or dhikr. After the Fajr salat we do learning and Recitation of the Holly Quran. Then our Muallim teaches us basic lessons. They teach us Salat, and basic Fiqh for related with Routine matters.

Then they read from books and we listen to it. Generally Hikayat Sahaba (Stories of Sahaba) and Fatuhussham is read. Before Salat we do Gusht (Meeting local

muslims and calling then to prayer). After the Maghrib Prayer we do dhikr. At some places where the farmers return late from the field we talk with them after Isha Prayer.

## About the Usool and Propagation Method what different people has said I am reproducing it here.

“Our intention is that we have come in Jamaat for our own Islah (correction and reformation) and for others. We are in need of our own Islah. How can we do Islah of others. The Deen Islam is of Allah. It is his will to take work of his deen from whom he wants. What is our status?(Nothing at all) We are not having much knowledge or etiquettes. If Allah takes his work from us it is his blessing. We have a firm a believe that even if Makhlooq (people) does not listen the Khaliq (Allah) listen”

It has been constantly Reminded and emphasized to us that we have to respect all the Muslims. To do conveying (Tableegh) becoming soft and polite thinking ourself as of little less important. (*Narmi and Tawazu*). W have been asked to bear all types of Hardship and adverse responses.”

When we reach near destined village we first pray to Allah to save the villagers from our Shar and to save us from their Shar. We pray to give benefit from the good of us to the villagers and from good of villagers to us.

We pray to Allah to assimilate in them whatever good we are going to tell them. After reaching Mosque if it is not Makrooh time we recite two rikats Salat. Then we go out for conveying and pursuance (Tableegh).”

Zeeqadah 1360 (November 1941) There was a big Ijtema in Nooh Town of *Gud Gaon* district.With a rough estimate 15-20 Thousands people gathered there. In this Ijtema there were many poor who have come from 30-40 km on foot (having no money for journey.). This *Jalsa* (Urdu word commonly used for a gathering under a pandal with talk by different scholars) was more than a Jalsa. Rather it was more a Kinetic and live Reformative place.

It was having Prayer (*Ibadat dhikr)* punctuality of Salat with aspiration of even Nawafil (Non obligatory prayer), Caring for his duty, Servicing of others specially of Ulema, and live example of Islamic etiquettes, *Tawazu*u Simplicity *Sadgi was visible*.

**It was an effective demonstration of Islamic way of Life.**

After returning from Ijtema The writer of these line has expressed his impression in An Nadva magazine.(*Zilhijja* 1360H, December 1943) In it I persuaded the Elites and Scholars of Ummat to be closer to the effort and to get first hand information and academic and practical understanding of the work. For this to visit the centre of the Movement. I am ending this book on those lines.

"To all the elite and scholars of Ummat who have cognition and understanding of deen and have become fed up with the downward trend of Ummah. Also for those who consider the Prophetic way is only way for success and are in pain and remorseful with the irreligiousness of Ummah.

I sincerely request them to visit Basti Hazrat Nizamuddin Delhi India and meet Maulana Ilyas[1] (This article was written in Maulana Ilyas life time. Now he ahs died but by grace of Allah the effort is going on).

They should spend some time with them and to seen the effort practically. They should see the structure of effort and get first hand information.

I am surprised that people take out time to visit the remains of forts and ruined palaces of the kings, and left over Domes etc. But there are only few to visit and observe the live sample of the early generations of Muslims and kinetic and live demonstration of Islam. In reality *Maasart* is a big barrier"

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